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THE

BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, APRIL 25, 1907.

NEW SERIES VOL. IX, NO. 17.

There are four things that come not back—The spoken word, the sped arrow, the past life, and the neglected opportunity. Arabian Proverb.

The best way to become wealthy is without silver and gold, for the truest and best of all riches is "godliness with contentment." Herein is the great gain.

The person who pines for an opportunity to do good fails to take in the situation. Such opportunities lie at every man's door and are along every man's pathway.

No Christian ought to realize on his birthday that he is a year older but rather that he is a year better, in all of the graces of faith, hope, love and fruitfulness.

The charm of life lies to a large extent in the smaller things, such as good manners, kindly deeds and real love tokens. No danger of over extravagance in the expenditure of these.

The short-comings and misdoings of other people are no criterion for us, at any rate no example for imitation, far better make them danger signals for our avoidance as we move round the obstruction to the highway on the other side.

The best thing to be living for is not to use the world, but rather to be of use. To be fully imbued with that idea is to be forever freed from the curse of many a life, that of having time to be a heavy burden on one's hands.

Patience is a grace—a "jewel of the purer ray serene," in that it stands hard by faith, preserves peace, reinforces love and greatly promotes humility and Godly submission. Then by all means "let patience have her perfect work."

When one does right only by compulsion it is only half right, for were it not for the constraint he would have done wrong. However the compulsion having served as a preventive the value of the right may be perceived and be the more attractive thereafter.

By all odds, the present ought to be more momentous with us than the past or the future. The past is forever gone, whatever it may have contributed to the present. But the future may be made a blessed and glorious reality by the right and proper use we make of the present. Work more.

It is not said just how many of that sort he found but it is reported that Pastor Wagner, the French preacher, said after his visit to this country, that "a majority of American women look after their homes with care and love." This is a compliment that all of our women would do well to seek to merit. What any country needs to become great and prosperous is careful and loving mothers and home keepers.

Some noble scientist has been able to discover that a twenty dollar gold piece has an odor peculiarly its own. This may be quite true and further that this odor of gold is diversified into about twenty thousand distinct scents (cents). How much like this a Christian life ought to be, for every sentence he utters and every act of his life should be a sweet smelling savor exhaling all about to others and ascending up to God in hearty service.

It is gravely asserted by some loyal Englishmen that there is danger of the House of Lords being dropped out of the equation of the British government. Really we see no reason for serious trouble. Should such a thing happen the wound would doubtless heal with first intention and in a little while not even a scar would be visible to mark the place it has so long occupied with so little profit—a derelict obstructing patriotic navigation.

The man who is a good citizen—if not the best—is that one who boasts of whatever good health he has without complaining, who appreciates his home, loves his wife and children, esteems and is esteemed by his neighbors, loves his Saviour and his church, votes as he prays and is not slothful in business, but fervent in spirit serving the Lord. Beloved, if the above picture is not yours, why may it not be as well as that of every man in the land?

An honorable man is at no disadvantage in ordinary clothes; honest and clever people soon see little or nothing of him but character. On the other hand the most up-to-date apparel will not, with the same people, impart respectability to the unreliable and the immoral. Thus it is that if character is your clothing you are well dressed for all time, but if you are relying on broadcloth to put you through you would do well to stop and consider.

Maj. Gen. Fred. Grant seems a little bumptiously imperialistic in some of his utterances as to the rights of the States. His father was guilty of no such folly. He did more to preserve the constitutional autonomy of these independent factors of the government, except President Andrew Johnson, than any one else, the younger Grant's boast to the contrary notwithstanding. It is pretty clear that the father did not transmit all of his nobility of soul to the son.

If holiness means quality and not office or station then there is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, the sweetest, the richest, the brightest, and most steadfast Christian. And this is the second blessing, one that has grown in and upon the man of faith and faithfulness through the operation of the Spirit of God to the end of his natural life and any other holiness of quality is a sorry pretense and an unmitigated sham.

Mr. Roosevelt says "State rights should be preserved when they mean the peoples' rights, but not when they mean the peoples' wrongs." The trouble is he himself proposes to be the oracle that defines these rights and these wrongs. But unless human liberty is dumb and dead he will hear a voice or two possibly from the European court and at any rate from the people that will speak like to ocean shore "thus far shalt thou go and no further."

We heard a man say the other day that "Uncle Sam"—the U. S. A., "was a bumptious old heathen," that he not only defrauded us by putting "rotten paste" and too little paste on his postage stamps, but sometimes had silly flippant discourteous girls at the stamp windows to sell them. They and some others of the hangers on, about the post office act some times very much as if they owned the whole department, and that the rest of us were beggars.

The prayer that has power with God must be prepaid prayer. If we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the Dead-letter Office. There is what may be called a Dead-prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions. No farmer is such an idiot as to look for a crop of wheat unless he has ploughed and sowed his fields. In prayer we must first be sure that we are doing our part if we expect God to do his part. When a minister was called on to pray in a missionary convention he first tossed a coin into the plate and said, "I cannot pray until I have given something." He prepaid his prayer. For the churches in these days to pray "Thy Kingdom come," and then spend more money on jewelry and cigars than in the enterprise of foreign missions, looks almost like a solemn farce. God never defaults; but he requires that we prove our faith by our works, and that we never ask for a blessing we are not ready to labor for.

There are people whose prayers are not answered because they expect God to do not only his part but theirs, too. Oh, the earnest and fervent prayers I have heard for the conversion of sinners by people who wouldn't lift a finger to help forward the cause they so earnestly advocated! How far do you think such prayers reach?

Such petitions are about as sensible as the attitude of the small girl who was discovered by her mother prone on her stomach in the middle of a muddy garden path. She was urged to get up, but refused.

"I'm waitin'," she placidly remarked.

"What for?" cried her mother.

"For God to pick me up," the young person answered. "I falled down and I pray-ed God pick me up, and he doesn't do it vewy quick." Her mother explained to her that she might lie there all day before God worked a miracle for her lazy little self, that he had given her sturdy arms and legs, an intelligent brain, and the power of picking herself up, and he expected her to answer her own prayer.

Reply to Open Letter of Bro. W. P. Price.

Dear Brother Price—I have read with interest your open letter to me in the Baptist Record of April 4th, and offer a few words in reply.

First, I wish to explain the history of the resolution. I sent a copy of the resolution to which you refer to, each of the secretaries of the Boards in the States of the Southern Baptist Convention. The resolution which you quote from my letter did not originate with me. It was submitted by a member of our Board of Trustees at its last meeting in Chattanooga. I do not at this moment recall who it was that offered the resolution. The Board instructed our faculty to take the matter up and inquire of the State Secretaries whether or not anything could be done in the matter. I was complying simply with the request of the Board in writing you and enclosing a copy of the resolution. Your remarks, therefore, apply rather to the Board than to me. I think the action of the Board grew out of complaints that had come from one or two States that their men did not return to them after graduating in the Seminary. This complaint was by no means general, and I do not think there is enough ground for it to warrant any general complaint.

In the main let me say that I agree with your own standpoint in this matter, while at the same time I can see justification for the action of the Board as a means of getting an expression of opinion on the subject. I agree with you that men should not try to interfere with Providence in locating preachers, and that the Seminary should not become a bureau of ministerial supply in the sense of attempting to regulate where men shall be pastors. This we have never attempted and never would attempt. Moreover, I agree with you that the generous policy is the wise policy. The practical working of matters hitherto has been that where a State loses one of its own men it usually gains one from some other State. This system of exchange is not bad. It is not bad that a man from one State should locate as a pastor in another State. It brings in new blood and helps in many ways. Of course, other things being equal, it is natural that a man from Mississippi should return to Mississippi, and so as to the other States. But in many instances when the man is ready for work there is no church which calls him. To carry out the principle that all men should return to the State from which they came, when they graduate at the Seminary, would involve an utter impossibility, viz: that there be just as many churches needing pastors as there be men ready to enter them, and that in case the church and pastor would fit each other. Anybody with the slightest experience knows that this is impossible. It naturally follows that many men do not find pastorates in their own States immediately upon graduation. I agree with you that we will have to let this matter be governed largely by the Providence of God and the guidance of His Spirit, and neither State conventions, Boards, or the Seminary should attempt to force any particular kind of regulation of the matter. I am sure our Boards of Trustees will not insist upon anything unreasonable in this connection. I do believe, however, that their proposed plan of arranging for mission work for students of the Seminary during the vacation period is not a bad one, if this could be done. Of course where it cannot be done they will have to find work elsewhere.

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April 25, 1907.

In conclusion let me repeat that with you I hold that the generous policy is the wise policy in the end and that no State will suffer under the operation of this principle.

Cordially and sincerely yours,
E. Y. Mullins.

Brother Price's Reply.

Dear Dr. Mullins—Had I given, in my open letter to you, the letter from you to me, in which you enclosed the resolution of the Seminary Trustees, your position would have been so perfectly clear as to need no further statement from you. I am glad, however, that you have spoken; and, naturally enough, am greatly pleased that we are in such hearty agreement as to the course the Seminary should take in this really important matter.

As I said before, Mississippi has given many noble men to other States, who have become great preachers and leaders, in whose success and usefulness, we, who have remained "by the stuff" in the old State, take great delight. But, while we have given so much, we have also been receiving good men from other States in return. Right recently, we have made a heavy draft upon old Virginia. That you may see how the matter, in the hands of God, adjusts itself, just look at the list of noble "foreigners" now in many of our pulpits: Bacon at Grenada; Borum at Greenville; Stubblefield at Oxford; Dickens at Crystal Springs; Mitchell at Cleveland; Roberts at Biloxi; Held at Natchez; Weeks at Vicksburg; Bosdell at Aberdeen; Tandy at Hazlehurst; Kimbrough at Tupelo, and others who are as efficient in their labors as though they were to the "Manor born."

Then we have called home some of our noble exiles: Trotter of Hattiesburg; McComb of Gloster; Thornton of Starkville; Dear of Lena; Ball of Winona; Hudson of West Point; the Tulls of Greenwood and Mount Olive; Wilkinson of Columbia, and many others.

So, taking the State from side to side and end to end, notwithstanding our losses, our gains have been such as to make it certain that our churches were never supplied with better preachers than today—preachers who can "preach and do things."

If your Board of Trustees could get the ear of the churches, long enough to make a suggestion that would result, in about nine out of every ten, at once, making an increase in pastor's salary, all the way from ten to fifty per cent—just because of the great increase in the cost of living if for no other; and if this could be followed by a further suggestion, which would result in the churches giving to their pastors energetic, prayerful, sympathetic, moral backing every day in the week, the human elements in the problem would be solved, and the great "Captain of our Salvation" could be left alone to move His servants from one part of the field to another, as the exigencies of the case might demand, without any suggestion from any of us that "Kentucky for Kentuckians" and "Mississippi for Mississippians" would be a better slogan than "the field is the world."

Very cordially yours,
W. P. Price.

Important Notice.

The brethren all throughout our Southern Baptist Convention should remember that the books of the Foreign Mission Board close April 30th, therefore, all remittances

to Foreign Missions should be sent forward promptly, so that they can reach Richmond on or before that date. Every year remittances come the first day of May, or several days later, saying, "I hope this will reach you in time to be included in this year." Let the brethren remember that the Convention Year closes April 30th. If the remittances come in time, we will include it. If not, we cannot include them.

It would be well for our people to see the church and associational treasures and remind them to send forward all funds promptly. Sometimes these good men forget, and the funds are sent forward too late. We hardly deem it necessary to call the attention of the sisters to this point. We think they are rather more prompt in sending forward funds.

We will have a glorious report to present to the brotherhood of the work on the foreign fields during the past year. From the outlook at the present writing, it will take a very large amount of money to bring us to the Convention without debt, but our people are praying, and many are giving. We will have to wait and see what the first of May brings. If we will make "Victory" our watch-word, and trusting in God, press forward, we can succeed, but it means a strong, united effort. If there is flagging, we fear for the results. Let every one do his best.

Yours fraternally,
R. J. Willingham.

Richmond, Va., April 10, 1907.

Home Missions.

April is half gone. We have only two Sundays left before the books of the Home Board will close. What we do must be done quickly. It will not do to wait till the last Sunday. It may be a rainy day throughout the South. That would mean the loss of \$50,000 possibly. The first Sunday of April was cold and rainy. We lost heavily on that account, probably \$25,000.

It will not do to lose another Sunday. Indeed we must in some way make good the loss already sustained.

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for gifts should be inaugurated at once by pastors and deacons in churches where services were interfered with by the weather. There are hundreds of churches whose contributions have been pitifully small. They ought to try again. With proper effort they can more than double their gifts.

An Appeal to Laymen.

Many a pastor will ask too little from his church. There are laymen, hundreds of them, who can individually give as much as their pastors will ask the whole church to give. Let these laymen come to the help of the pastors by leading out with large gifts and urging others to give.

Here is the opportunity for our laymen. They have the money and their example will be stronger than the plea of the preacher.

All at It and at It Together.

The crisis is upon us. We must have a combined effort for Home Missions or a debt is certain. It would be a shame to have a debt in view of the marvelous blessings of God upon our work. And there will be no debt if all our forces join in putting gifts upon God's altar. May the Lord help us to be faithful just now. We look to Him and He beholds how we give.

Yours in the work,
B. D. Gray,
Corresponding Secretary.

April 25, 1907.

For the Nutcracking Corner.

A marked copy of an exchange sent to "nut cracker" shows that one editor at least found a new idea—new to him—in "the corner" of Feb. 14, in the answer to the sister who asked: "Why don't Baptists receive the baptism of those who were baptized by immersion, after they professed conversion, by others than Baptists?"

The editor did the fair thing and published the question and complete answer, therefore it is a pleasure to publish in full his review. Hunt up your Baptist of Feb. 14 and read carefully the question and answer, and then read his review.

He said: "It had never occurred to us that believers are baptized 'unto,' or into any faith save that of the Gospel. Orthodox Christians baptized in the name of the Holy Trinity as authorized, and not 'unto' any system of theology. If, however, the above statements are correct, an individual receiving baptism at the hands of a Baptist preacher, is baptized 'unto' the doctrines of the church to which the preacher happens to minister at the time. Other preachers baptized 'unto' the doctrines of the churches to which they belonged. The fact that they are baptized in the name of the Trinity does not suffice.

Some years ago a Presbyterian minister in St. Louis, Mo., so we were informed, had some applicants for membership who desired to be immersed. Not having a baptistery in his church, he sent them to a neighboring Baptist minister. This minister courteously accommodated all parties. We have no doubt that he used the same formula as when he baptized his own converts. Unto what were these disciples baptized?

The citation, Acts xix: 1-5, refers to twelve disciples who, having been imperfectly taught, "not mistaught," had received John's baptism, and cannot apply to persons having been baptized in the name of the holy Trinity, and desire to change their church relations.

The plea here made for a re-baptism strikes at the very root, not alone of church unity, but of Christian unity, the great Gospel principle that teaches the oneness of all who believe in the Lord Jesus Christ."

You see from his statement, "It had never occurred to us," etc., that that editor got an idea, whether correct or not. There is hope for him. His first sentence shows that he must never have thought seriously on this question. It is hard to see how a thinking man could write, "It had never occurred to us that believers are baptized 'unto,' or into any faith save that of the Gospel."

Doubtless many who previously professed conversion have been immersed by the Mormons and the "soul-sleeping Adventists," etc. Will he say that they were baptized 'unto' or 'into' the faith of the Gospel? Such a thing is absurd. It is true that all "Orthodox Christians" use in substance the same ceremony when they baptize, but surely the brother will not say that they all, therefore, "baptize into the faith of the Gospel," for the faith of the Gospel is one, while the faiths of the churches are as numerous as the churches themselves. (I use church in the sense of denomination here). A man receives baptism at the hands of a representative of some distinct church, the faith of which differs in many respects from the faith of all other churches, and it is a fact, whether the one baptized thinks of it or not, that

THE BAPTIST RECORD.

each one baptized professes to the world that he believes the distinguishing doctrines of the church at whose hands he receives the ordinance. Therefore he is not baptized "unto" the faith of the Gospel (unless it be that that church holds the faith of the Gospel correctly and complete), but "unto" the faith of that church about the Gospel. Surely all can see that. You see a man baptized by a Mormon, you know that he believes the Mormon doctrines or faith about the Gospel. You see one baptized by a Catholic, you know that he believes the faith or doctrines of the Catholics about the Gospel, and though you professed to believe the Gospel you would not sanction his faith concerning the teachings of the Gospel.

It is a fact that all churches—even Mormons—profess to believe the Gospel, but it is equally true that their faiths about the Gospel differ seriously, and contradict each other. All know this, and it is strange that the reviewing editor never thought of it.

He further says those disciples had not been "mistaught" but "imperfectly taught." They had been "mistaught," because they had been taught to be baptized without any knowledge of the Holy Spirit. The faith taught them was both erroneous and incomplete. Baptism was put out of its place.

He missed it again when he said, "The plea here made for re-baptism strikes at the very root of church unity." The "plea" does not strike at "the root of church unity" at all, but at the cursed roots of church non-unity. There is no "church unity" between the different denominations. It is their lack of unity that causes them to exist as separate and distinct denominations. Were all a unity on "the faith of the Gospel" there could be but one church or denomination.

Neither does the "plea" strike at "Christian unity." There are points of unity between all real Christians, but these are independent of both baptism and the churches. All Christians believe in "One Lord" and in "One God and Father of all, who is above all and in all," etc., but every point about which Christians are a unit may be held independent of any organized church. This Christian unity exists despite the conflicting differences between the churches.

All believe in "One Lord," and "One God," but who will say that all have "one faith," or "one baptism"? Those disciples saw their error and were baptized "unto the faith of the Gospel."

An Appeal to the Baptists of Mississippi.

Dear Brethren—At the centennial session of the Mississippi Association, Oct. 1906, the following resolutions were adopted, and the undersigned committee appointed to carry into effect said resolutions:

"Whereas, the grave of Richard Curtis, the first Baptist preacher in Mississippi, is unmarked, and whereas, in course of time this grave (if left unmarked) will be forgotten, therefore,

Resolved, That a committee be appointed, whose duty it shall be to arrange for the erection of a suitable stone or monument at said grave.

Resolved further, that this committee shall be authorized to solicit funds for this purpose, to arrange for appropriate exercises in connection therewith, and make a report to the next Association."

In compliance with these resolutions and prompted by the following considerations, we would lay this matter upon the hearts of the great Baptist brotherhood of our State.

The first consideration is, "the grave of the first Baptist preacher in Mississippi is unmarked, and if left so, will, in the course of time, be forgotten." This should not be so. The work done by Richard Curtis is, in itself, monumental, and the sublimest conception of him as a servant of God, is that his name is in the Book of Life. Yet to neglect and forget the spot where sleep his ashes, would be to depreciate his worth and to dishonor his memory. As Baptists we repudiate the idea of hero worship, yet we owe it to posterity to commemorate the achievements of this mighty man of God, so that in the years to come when our children shall ask, "What means this stone?" the answer may be, "Here God laid to rest a mighty man of valor, the one who, amid storms of persecution, first planted the pure principles of the gospel of Jesus Christ in the territory of our loved State."

The second consideration is, that the grave is isolated, being some distance from the church cemetery and on private property. In the course of time this property may fall into the hands of those whose affinities, in race, sentiment or creed, are very different from ours. The unfeeling ploughshare will pay no homage to departed worth, consequently the spot now sacred to the memory of Richard Curtis will be forever forgotten.

In view of these facts, and as an expression of our appreciation of the priceless heritage of civil and religious liberty, which is ours today through the unfailing faith and dauntless heroism of such men as Richard Curtis, we have thought the most fitting thing to do, would be to place a large stone or block of marble, that could not be easily displaced, on the lonely grave, with suitable inscriptions, giving in brief the chief points of interest in his life. To this end, money is necessary. And as the name of Curtis, his achievements, and his blessed memory, is our common heritage, we most respectfully and earnestly solicit a contribution from every church and Sunday School in Mississippi, whose devotion to principles, as held by Baptists, is forever sacred.

Please forward contributions to T. C. Schilling, secretary and treasurer of committee, Magnolia, Miss.

S. W. Sproles,
W. I. Causey,
I. H. Anding,
T. C. Schilling,
Committee.

Liberty, Miss., March 24, 1907.
P. S.—Will pastors kindly read the above to their congregations and thus give all an opportunity to make a voluntary offering.
Secretary.

We received a reply by Bro. V. L. Stonnell to W. P. Price's open letter to Dr. Mullins. But, as it is quite lengthy, and as Dr. Mullins himself replies to Bro. Price's letter, we leave out Bro. Stonnell's. We feel certain he will approve our course. We would be pleased at any time to have a communication from this fine-spirited brother, though unknown to us. His article is good, but not better than Dr. Mullins. If they were precisely the same, we should still feel that it is best for Dr. Mullins to answer for himself.

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Dr. Gray's Visit to Jackson.

It is always a great event for one of our general secretaries to visit our churches but we were especially delighted to have Dr. Gray with us on the second Lord's Day in April. In his forceful and effective style he presented the cause of Home Missions to the First church in the morning and to the Second in the evening with the result that both churches did better for this cause than ever before in their history. The two approximating \$750, and this right on the heels of the best offerings ever made for Home Missions. We trust that this is being reported all over the State. Dr. Gray had appointments with several other churches the week day evenings, but the unfavorable weather prevented the people from attending. So from the nature of the case the results of his visit to Mississippi fell short of his hopes. No doubt both Home and Foreign Missions lost much in our State on account of the weather of last Sunday. In the Sunday that remains, rain or shine, let us do our best. In this time of stress and strain the burden lies heavy on our Bro. Gray's shoulders. Let all Mississippians who love him and his Lord come up to the help of Home Missions without fail by April 30th.

One More Sunday.

Five days from the date of this issue, the books of the Boards of Foreign and Home Missions will close. These boards are much behind. If we are to close the month out of debt, large things must be done. One Lord's Day remains to us. We would most earnestly urge every pastor to keep these objects steadily before his people in every

way he can till the last moment. There is time enough yet to raise all the money we need; and, if all will get at it in earnest we will be equal to the emergency. Let those who are able give by hundreds, and those who can do no more, give by dimes.

There are so many reasons why we should succeed, until we feel that we surely shall succeed. We will feel so much better, the work will move out into the new year with so much more hope, the destitute will be helped, and our Lord will be pleased and honored. When we fail, we are naturally discouraged, and when we succeed, we are encouraged to undertake larger things for God and humanity. Let every one earnestly seek divine direction and help, that we all may measure up to our ability and responsibility in these pivotal days. We have plenty of people and plenty of money. We only need the interest and willingness.

Evangelist Frank M. Wells of Jackson, Tenn., has closed the meetings at the Baptist church at McHenry, and has several engagements in the State. Between meetings Brother Wells will give his lectures, "Jerusalem under the Turk," "Rome under the Pope," "Egypt under England," "The Philippines under Uncle Sam." The Gospel is brought out in these lectures, and he lays heavy emphasis on temperance, and civic righteousness. Brother Wells was chaplain in the U. S. Army and served one year in the Philippines. He has traveled extensively in Europe, Palestine and Egypt; and his lectures are said to be a standard of high excellence. By invitation of the Rev. John P. Hemby, Chaplain Wells is soon to appear in Brookhaven, under the auspices of the "Christian Citizens Union," of which order Brother Hemby is president.

The last legislature passed a law requiring all retail hardware dealers to pay a special privilege tax of \$100 each for selling deadly weapons, such as pistols, dirks, brass knucks, etc. This is extra of the privilege tax for the regular business. Also another special privilege tax of \$25, over and above the regular privilege tax and deadly weapon tax, for selling air guns and target rifles. So, the merchant who handles general hardware will pay the regular privilege tax, for handling deadly weapons, \$100.00 extra, and for handling air guns and target rifles \$25.00 additional to the other two. We hear of hardware merchants all over the State who are arranging to quit dealing in pistols, dirks, brass knucks, air guns and target rifles. We believe the law a good one, and its enforcement will reduce the number who carry these things.

The meeting at Greenwood closed last week. It was a fine meeting. There were 25 accessions; 18 of these were by baptism. In addition to this, the church-life was so quickened that the church has agreed to put a missionary in the Delta, paying all his expenses. This is a praise-worthy step, and worthy of large imitation. We have several churches, each of which, could follow this example. Cleveland received 36 additions. Evangelist Solomon did the preaching at Greenwood and Evangelist Bamber at Cleveland. Solomon is at Natchez this week and Bamber at Shaw. The Lord is very graciously blessing the efforts of these young brethren and their singer, Bro. Reynolds.

Recently, on the 15th inst., Bro. and Sister G. B. Waller, Jr., were called on to give

back to God their little Vernia, only twenty-two months old. The parents desire to express their heartfelt gratitude for the great kindness shown them by the pastor, Bro. McCullough, and their neighbors. May the God of all comfort, bind up and heal the bleeding hearts of the parents.

Rev. William Spurgeon, of England, and a relative of the late C. H. Spurgeon, of London, spent last Lord's Day in Jackson. At 11 a. m. he preached a strong sermon on the Attractive Power of the Cross in the First church, and at 8 p. m. occupied the pulpit of the Second church, delivering another fine sermon. At 4 p. m. he gave a fine address on the Welsh revival. Notwithstanding the inclement weather, large audiences greeted him on each occasion. He gave no uncertain sound—he preached the gospel in power. He evidently would do fine work in revival services.

Evangelist Geo. C. Cates has closed his meeting at Marshall, Texas. On his way home for a few days, in Louisville, he passed through Memphis, on the 18th inst. He could not resist the desire to have another service with the brethren at Memphis. A prayer meeting was held at the Second Presbyterian church, which was crowded. He left at 9 p. m. for Louisville. He goes from there to Petersburg, Va. We are hearing much of his great meeting in Columbus.

The regents of the Wisconsin University have directed the faculty to prohibit the use of tobacco in any form in or near the university buildings and to cut out of the university publications all tobacco and intoxicating liquor advertisements.

This last week of April should be one of earnest prayer and determined effort for the relief of our Home and Foreign Mission Boards. We need to arouse ourselves. This is a momentous hour.

The Baptist Missionary Union closes its year's work with a debt of \$85,000, while the Home Mission Society closes with a debt of \$74,000. These boards represent the work of our northern Baptists.

When Augustine in his home in Carthage resolved to visit Rome, his mother wished to prevent him from going. He resorted to a trick to carry out his plan. One evening he went to the seashore and his mother followed. There was a chapel dedicated to the memory of the martyr Cyprian and he pressed her to spend the evening in the church of the martyr while he accompanied a friend on board a ship to say farewell. While she was there in tears, praying and wrestling with God to prevent the voyage, Augustine sailed for Italy and his deceived mother next morning found herself alone. In quiet resignation she returned to the city and continued to pray for the salvation of her son. Though meaning well, yet she erred in her prayers, for the journey of Augustine was the means of his salvation. The denial of the prayer was, in fact, the answering of it. Instead of the husk, God granted rather the substance of her petition in the conversion of her son. "Therefore," said he, "O God, thou hast regard to the aim and essence of her desires, and didst not do what she then prayed for, that thou mightest do for me what she continually implored."

April 25, 1907.

News in the Circle.

Martin Ball.

The Sunday School Board, at Nashville, Tenn., has been offered \$125,000 for the splendid quarters the Board now occupies. This property cost the Board \$60,000 only a few years ago.

Rev. Geo. S. Kennard, of Appomattox, Va., has accepted the care of the church at Williamsburg, Va. He begins work May 1. Bro. Kennard is said to be the best theologian in Virginia.

Rev. J. B. Hutson of Richmond, Va., has just closed a great meeting. 90 were added to that church. Rev. T. H. Martin of Salem, Va., did the preaching. Dr. Hutson has been pastor of Pine street church more than 30 years.

Rev. James Long of Virginia, has accepted the urgent call from Timmonsville, S. C., and will enter upon the work at once. Bro. Long is said to be a splendid pastor and preacher.

Rev. William Hedley, Danville, Va., accepts the call to the First church, Reidsville, N. C. The church and entire community grieve at his going.

The Pastors' Conference, Louisville, Ky., voted approval to the plan to invite the Southern Baptist Convention to Louisville May 1909, the 50th anniversary of the Seminary.

Evangelist M. F. Ham has been invited to conduct an evangelistic campaign in Louisville, Ky., this summer. The Pastors' Conference will furnish a large tent.

Rev. G. W. Hill has had a glorious meeting at DuQuoin, Ill., more than 100 accessions to the Baptist church. Several nights there were all-night prayer-meetings. Great crowds remaining all night.

Rev. W. M. Lee, of New Orleans, reports the greatest meeting New Orleans has ever experienced. Hundreds of conversions are reported from the several churches engaged in the meetings.

Rev. W. W. Lee, of Texas, will take charge of the church at Montevallo, Ala., May 1st.

The Alabama State Sunday School Convention has just closed. It was said to be the greatest convention ever held in the State. The citizens of Montgomery entertained the convention royally.

A great revival has been in progress in Sweden for over a year. The influence of the meeting is felt in all the cities and throughout the country. It is said that the people are willing to forsake food and rest to attend the prayer meetings.

Evangelist M. F. Ham is conducting a great revival of religion at the Twenty-second and Walnut street church, Louisville, Ky. M. P. Hunt pastor. 90 additions to the church at the close of the first week.

The Calvary church, Louisville, Ky., has called Dr. J. S. Detweiler, who recently came to the Baptists from the Lutherans. He will doubtless accept.

THE BAPTIST RECORD.

6

During the month of March the students at the Seminary, Louisville, were instrumental in leading 77 souls to the Saviour. Twenty-six were baptized. The students do great good in mission work in the city.

Bro. Hubert Bunyea was ordained to the full work of the ministry at Georgetown, Ky., April 6th. Bro. Bunyea has been called to Colville and Morning Glory churches.

The Tennessee legislature has passed a bill making it unlawful to solicit, receive or advertise for orders for whiskey in prohibition territory. The saloon must go from Tennessee.

It is stated that Pedobaptists are steadily abandoning infant baptism. Among the Presbyterians in the first years of the 19th century there were 200 baptisms to a 1000 communicants, in the closing years, less than 30. Among Methodists the usage is becoming still more obsolete.

The Eastern Advertising Company, which controls 95 per cent of the advertising space of street car lines in New England for the next 10 years, have given orders that no solicitation be made and no advertising be taken for liquors, beer or any other article coming in the line of intoxicants on the cars.

During the great revival at the First Baptist church, New Orleans, two young men have declared their willingness to enter the gospel ministry. Marvelous answers to prayer are being received.

Pastor W. T. Short goes from Mardis, Ky., to Pine Knot, same State. He entered the pastorate at Pine Knot last Sunday.

Pastor B. F. Swindler accepts the pastorate at Mt. Pleasant, Ky., and will begin work May 1st.

Rev. W. C. Tyree, pastor of the First church, Raleigh, N. C., while inspecting the work on the new house of worship, fell and broke his leg below the knee. He is suffering much. He is greatly loved by his church.

Bro. Ira Saunders has been set apart to the full work of the gospel ministry by the church at Lakeland, Fla. Bro. Saunders is pastor at Peace Creek, Fla.

Rev. J. E. Skinner, who has accomplished much good at Trezevant, Tenn., in building up the church, and leading sinners to the Saviour, has been called to the Lockland church, Nashville, Tenn., and will take charge Aug. 1.

Pastor J. S. Edmonds has removed from Marion, Ill., and now has the care of the church at Athens, Texas. He is a splendid preacher and a faithful pastor.

Rev. E. L. Compere, who did such excellent work at Dublin, Texas, has taken charge of the church at Greenville, Texas. The work at Greenville will go forward as it has not for a long time.

Dr. G. H. Crutcher, for some time missionary to Mexico, now pastor of the church at Dyersburg, Tenn., has just closed a meeting at Shelbyville, Tenn. There were 50 additions to the church. Bro. Crutcher is in demand for revival work.

Dr. Geo. W. Truett, pastor of the First church, Dallas, Texas, says his church has about 1300 members, and he doubts if a single resident member failed to make an offering to missions last year. The contributions went beyond \$10,000. Great giving.

Rev. Courtland Myers baptized 55 in the Brooklyn Temple a few Sundays ago. The membership is now 2,000. There are 3,000 in the Sunday School. Three ordained preachers and three missionaries look after the work of this great Baptist church.

All Mississippians are glad to know that Rev. J. H. Gambrell, the splendid editor of The Baptist Standard, has recovered from a serious spell of sickness and will soon be at his post of duty, which he fills so admirably.

Rev. H. D. Heath has been called and accepted the pastorate of the church at Floresville, Texas. It is said to be the best church in South Texas. The retiring pastor says, "there is neither discord nor debt."

At the close of the great meeting in the Calvary church Kansas City, in which the pastor, Dr. F. C. McConnell, was assisted by Dr. Geo. W. Truett, a gentleman who had been converted, gave his check for \$1,000 to the great Baptist Sanitarium at Dallas, Texas.

Rev. J. Frank Norris has been elected president and business manager of The Baptist Standard Publishing Company. A wise choice.

Cable Message From China.

We give below a message just received in the Foreign Mission Rooms. It comes from our workers in China.

Shanghai, Apr. 20, 1907.

Willingham, Richmond.

Praying for victory. China's crisis. Baptist opportunity. Love. Your missionaries.

It is evident that our missionaries have received the message that we will cable them on May 1st in case our Foreign Board pays every dollar of our indebtedness. These noble workers at the front are joining with us in prayer that God will give us victory. Let us all continue to pray and do our very best and all will be well.

Yours fraternally,

R. J. Willingham.

Foreign Mission Rooms, Apr. 20, 1907.

Meridian Pastors' Conference.

By W. A. Roper.

Highland—Pastor Roper preached morning and evening, subjects: "The Mission of the Church," Luke 19:10, Jno. 20:21. "Human Records Incomplete, God's Record Complete," Ps. 139:3.

South Side—Pastor Moore preached. Subjects: "Knowledge Necessary to Faith," II. Tim. 1:12. "Paul's Aspiration," Phil. 3:12.

Mt. Gilead—Pastor Cook preached on "Prayer for the Extension of the Kingdom," Mt. 6:10. Collection for missions \$9.20.

Friendship—Pastor Newton preached on "Weeping and Seeking," Jno. 20:15.

Forest—Pastor Hackett preached, subjects: "The Name Christian," Acts 11:26. "A Bible Conversion," Ps. 41:1-3. Pastor Newton preached at night. Two additions by letter.

W. A. Roper read a paper on "The church and her pastor as soul winners."

From Another Standpoint.

By T. A. J. Beasley.

We are commanded to be "as wise as serpents and as harmless as doves" in our Master's work. To be a good minister of Jesus Christ, we should know what to preach, how to preach, and when to preach. It is rather difficult for us to keep ourselves rather difficult for us to keep ourselves properly poised in our preaching. Paul's charge to Timothy was to "preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." This charge is suitable to every age, and to every minister who is called of God. The preacher is to preach the word and in doing this he is to "reprove, rebuke, and exhort." Is this to be done publicly or privately? We answer, both publicly and privately. Sometimes it is necessary to administer rebuke privately and sometimes publicly. Here we see the necessity for wisdom on the part of the minister. Of course no man should drink vinegar before entering the pulpit in order to appease sour. But he should be filled with the Spirit that he may preach the truth in the power and demonstration of the Spirit. It is not only right to administer public rebuke at times, but it is absolutely necessary also. That this is true may be seen by studying the lives of the greatest preachers the world has known—Jesus Christ, Isaiah, and Paul. We mention Christ first because he stands pre-eminent. Let us examine a few instances in the life of each, beginning with Isaiah. He preached during the reign of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. His ministry extended over a period probably from 740 to 695 B. C. God's people had sunk to the lowest depths of sin, especially during the reign of Ahaz. We call your attention to the third chapter of Isaiah where we have his terrible arraignment of the sins of wicked men and women. Again look at the fifth chapter and see the awful series of woes pronounced against the sins of the people. Isaiah was a splendid type of a true minister. He spoke earnestly and faithfully the message of God, giving public rebuke when needed and also giving comfort to the faithful and to those who would turn away from sin. No preacher can carefully and prayerfully study the book of Isaiah and not become a more loyal minister of Jesus Christ.

Look at the life and ministry of Christ. No man ever spoke as he did. He was full of the tenderest compassion and, yet, no one ever denounced sin more severely than he. He entered the sacred temple one day and found the people desecrating it by making it a place of gambling and thievery. He cast them out and said, "My house shall be called a house of prayer; but ye have made it a den of thieves." The lesson is certainly taught here that when men sin openly and presumptuously, they should be openly rebuked and condemned. When Christ told his disciples how he would be betrayed into the hands of sinners and would be crucified, Peter rebuked him. "But when he (Jesus) turned about and looked on his disciples, he rebuked Peter, saying, get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men." But some one says this rebuke was given in the presence of the disciples only. This I do not argue, however, that Jesus would not have rebuked him had there been others present. Turn to and read Christ's

seathing, searching, tender rebukes given in John, chapters five to eight, when even many of his professed disciples were offended and turned away from following him, and you will be convinced of the necessity of publicly laying bare the false profession and the sins of many who claim to be the disciples of Christ. It may sometimes happen that "open rebuke is better than secret love."

We turn now to the life of Paul. He says a part of the preacher's business is to rebuke. See II. Tim. 4:2. Where and how shall this be done? Paul tells us where to do it, and then gives us examples as to how it should be done. "Them that sin rebuke before all, that others also may fear." I. Tim. 5:20. You say, "I don't like that plan." Well, you and Paul will have to settle that matter. Paul liked it and he put it into practice, for in Gal. 2:11-16 he says, when Peter went wrong and was playing the coward, he withstood him to the face and he did it "before them all." Paul wrote a letter to Titus which was to be read publicly to the churches in Crete. In this letter (Titus 1:12-13) he says, "One of themselves, even a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply that they may be sound in the faith." Turn to the fifth chapter of I. Cor. and read Paul's sharp rebuke to the church for her sins. Remember that these epistles were to be read in the churches. It would be idle and frivolous to say that no one but members of each individual church heard these rebukes spoken and read. Paul's whole ministerial life shows him to have been not only very tender and sympathetic, but also a sharp rebuker when necessary and that publicly. Understand me, I am not underrating private work and closed conferences when necessary, but there is necessity for open rebuke and the preacher who fails to do it, fails to do a part of the work to which God called him. A preacher must have grace and he must use common sense and judgment in this as in all other matters. It is a hard duty to perform sometimes. It may be like tearing out the heart strings. You may lose your present job by doing it. We are told in Jer. 19:23 that that faithful preacher was put into prison because "he stood in the courts of the Lord's house" and rebuked the people publicly for their sins. When a man goes into the woods to hunt squirrels, he need not say "I am now going to shoot that squirrel which has a bob-tail," neither is it necessary for him to say, "I'll bring my old gun around in a semi-circle and pull trigger, and perhaps I'll hit a squirrel or two;" but if he wants to get game it is necessary for him to take "dead" aim and pull the trigger at the right moment.

Brethren, don't burn up nor throw away all your ammunition on rebuking. The devil is not dead yet.

A Heart Tribute.

The Rev. Henry Jackson Van Landingham was my friend for a quarter of a century. He was a trustworthy friend in all relations, all the time. He was honest, candid, sincere, pure; you knew where to find him on all moral issues, strong though not stubborn, aggressive not overbearing, plain-spoken, not offensive. His convictions were clear and manly. His utterances were never cloudy.

When sixteen years of age young Van Landingham surrendered heart and life to

Jesus Christ. With his conversion came God's call to the Gospel ministry. Both to him were conscious realities, and he never doubted either. The Hopewell Baptist church in Winston county, Miss., received him into church fellowship and soon after called him to ordination.

The Civil War put an abrupt end to his studies for the ministry at Mississippi College, and in answer to his country's call he entered the ranks as a soldier. It is recorded to the credit of this young soldier of the cross that he was brave and faithful while bearing carnal weapons. On returning from the army at the close of the war he entered the pastorate of Hopewell and other churches. From that happy day until his last illness he was an active co-laborer with God seeking and finding the lost, edifying the saints and glorifying God in doing good to men.

His marriage (1871) to Miss Frances Hearn, sister to our lately deceased friend, S. L. Hearn, was an epoch-making event in the life of Bro. VanLandingham. Happy union it was from that day until he said to her "I am going now, my work in this world is done; you should be contented to remain here awhile longer." He and she a short time before he was to depart, had a final interview looking over the past, exchanging parting assurances of love and fidelity, mutually agreeing that God's hand led them safely through the changing and testing events of this life, and that no one could have filled the place of either, while one must go the other should await the pleasure of the Lord.

His four sons gathered in the family residence, West Point, Miss., to bid farewell to their noble and honored father. It was a heart-moving scene to friends and neighbors gathered around. Surely it must have been gratifying to their father, who retained consciousness to the end, to see his boys so highly respected and honored for their moral and industrial worth. Will H. is general manager of the Grenada Compress Co., and resides in Memphis. Asa is head professor of the Department of English in Mercer University, Macon, Ga. Broadus is secretary and treasurer of the West Point Manufacturing Co., West Point, Miss., while Harry, the youngest son, leads the senior class in the Lynch city school of West Point, Miss.

The year after Bro. VanLandingham's marriage he accepted a call to the pastorate of the West Point Baptist church (1872). During and after his pastorate he continued to reside at West Point, preaching to neighboring churches and successfully managing various business affairs. These thirty-five years were filled with successful labors; and at the age of sixty-nine years he laid aside these active duties, and entered into the services and joys of Heaven.

On Monday morning April 8, 1907, the people of West Point laid the remains of their honored citizen to rest in Odd Fellows Cemetery. A large assembly attended the funeral services at the church. Appropriate addresses were made by the pastor, Dr. A. V. Rowe of Winona, Rev. M. K. Thornton and Bro. J. A. Glenn of Starkville, the writer conducting the services.

Rest, my friend and brother, after life's hard-fought battles, we shall see thee again. E. B. M.

"Never say you know a man until you have divided an inheritance with him."

"The misery that is said to love company so well seldom dines."

The Revival Meetings at Columbus, Miss., Conducted by Rev. George C. Cates From March 17 to March 31, Inclusive.

By Gen. Stephen D. Lee.

The great religious awakening in Columbus as a result of meetings held by the evangelist, Rev. G. C. Cates, is now a matter of record. It no doubt surpassed any similar event of the kind in Mississippi. It resulted in over 900 conversions in the 15 days as recorded and 580 added to the several churches which took part in the meeting; it will never be known how many more there were whose names were unrecorded by the different committees and this number will only be known at the Judgment Day. The union meetings were held under the auspices of the different Protestant churches and the membership of these churches have been greatly spiritually vitalized and there has been an almost general re-dedication of Christians to service. It may be safely stated that the moral atmosphere of the city has been greatly elevated and those who antagonized the meetings and did not attend them have much food for thought and digestion as the result of the meetings. The battle was most severe and closely drawn. Those endeavoring to thwart the objects of the meeting took the streets and brought every possible argument to bear to defeat the object of the Christians who took part in the meeting, furnishing books for proof that there was no such place as Hell and that the evangelist was working for the money which he got during his preaching.

Mr. Cates' methods are simple and devoid of the machinery usual in such meetings. He preaches regeneration—a new birth—rather than reformation; he believes the former will bring about the latter, but the latter does not necessarily bring about the former. He does not specialize particular sins nor does he abuse any one or anything except sin. He drives directly at the sinner's heart with burning messages out of the word of God. He does not discuss the message, but rather delivers it directly with a tenderness and pathos of appeal which seems to me without a parallel. No great lawyer could plead with more zeal, with more tenderness, or more earnestness for a sinner than he pleads for the sinners within the sound of his voice. He preaches repentance and sorrow for sins and faith in the blood of the Saviour to cleanse from sin. He requires each convert to pray himself to God repenting of his sin, asking forgiveness and having faith that God will carry out his promise and cleanse the sinner with the blood of the Saviour. He could not be more particular in taking every possible precaution that the convert is not converted in his meeting and makes each and every one hold up their hands and make a full surrender saying, "I surrender all to Jesus for salvation and service." He requires a thorough and public committal. His plan seems to be the simple Gospel plan of repentance and faith in the promise of God.

There is less excitement than usual on such occasions, but intense spiritual fervor. His sermons are direct, most positive and tender. He welds together the pastors and Christians and lays on their hearts the obligation of soul winning and responsibility for all with whom they come in contact, that his meetings are vitalized by earnest workers in bringing their friends and neighbors and all in whom they are interested to the feet of the Saviour.

Never have I seen greater interest, people almost camp in and around the church, getting seats from a half an hour to an hour before the services and lingering after them, notwithstanding they are earnestly requested to go to their homes and rest. His services last generally from two to three hours. There are many most interesting incidents in the joy of conversion and the joy of parents and friends in seeing their loved ones converted. Many occasions might be termed pentecostal and during the meetings frequently 50 to 70 persons were at the anxious seat and converted. A most beautiful scene was the conversion of 106 young ladies at the State Industrial College and Institute. At one time not less than 50 or 60 young ladies age from 17 to 22, were around the tender hearted evangelist who had them to follow him audibly in prayer and confession. They came to the anxious seat quietly, with troubled faces, and arose converted with happy countenances. He was at the college talking to the young ladies over three hours and half and said he would remain as long as one soul could be saved. After about 15 young ladies were converted almost as if by magic, nearly every Christian young lady in the chapel arose going all over the chapel and even in the dormitory and bringing their friends to the feet of the great preacher. The writer never fully understood the great pentecostal meetings when Peter preached as recorded in the Acts of the Apostles, but on this occasion he understood it, he felt it, he saw it. There was no sound of a mighty rushing wind, but there was a religious fervor felt by every one and many Christians who had not felt the joy of salvation for many years felt it again. Before leaving the college he aligned all the young ladies around the chapel building on the inside and had them to fully understand what had been done and what they had done; with searching questions requiring positive answers; and then with uplifted hands audibly saying, "I surrender all to Jesus for salvation and service." The college was quarantined against the city on account of a scare from measles and only heard one more sermon in the great auditorium in the Methodist church before Mr. Cates left, then about 15 or 20 more of the young ladies were converted. Although most positively denied and corrected over and over again, those who opposed the meeting persisted in saying that the evangelist was preaching for the money that there was in it. It is known positively and beyond doubt by those in position to know that nearly all of the money which he receives is paid to Foreign and Home Missionaries and in educating young men and women to carry out his views of soul winning. In the six months the Christians of Columbus were trying to get him to come to Columbus, not one word was said by them or by him about money, and when the committee at one time thought of raising some money by subscription he positively prohibited it and said he would not receive a cent unless it came absolutely as a free will offering. The only money raised publicly was for the incidental expenses of the meeting to pay the organist, the pianist, the sexton, the lights, etc. The committee was utterly astonished at the amount of the free will offering which poured in the last day and a half and each offering was supplemented by the statement verbally or in writing that they were sorry they could not make it two or three times more than it really was. He is a frail man and with the work which he does it seems

almost a miracle that he does not collapse at any time. On the last day, Sunday, he preached at 3 o'clock to men only and at their request. They stated they wanted no ladies in the great auditorium, but when the time came and it was desired to take down his sermon stenographically no man could be found to do it. He at once said he would like the same lady who took his sermon the previous Sunday to take it, that when he preached to men alone, which he did not like to do, that there was not a word or allusion that the sweetest and most refined lady could not hear, and the lady and one lady friend occupied a seat near the preacher. During the sermon as many of the converts as could get into the large Sunday School room beneath the auditorium were assembled there and engaged in prayer for a blessing to come in the upper auditorium. At the same time the Christian ladies of the different churches were engaged in prayer in the Presbyterian church asking God for a similar blessing to follow the sermon of the preacher to men alone. After the services all the converts were aligned on the cement walk on Main street beginning at the church and extending down towards the Southern railroad depot. The line occupied about 4 blocks or about a quarter of a mile. The Christians of the town then moved down the line shaking the converts by the hand.

He left behind him a blessing to the town of Columbus which no amount of money could pay for. It is simply unpurchasable and is felt in the heart of every Christian and of every convert, and the warfare which is still going on, and being waged by those who opposed the meeting in bitter feeling and misleading telegrams shows that those who are doing this don't feel very comfortable.

Congratulations.

Please permit me to express my congratulations to the First church, Meridian, Miss., and the Mississippi Baptist Convention, upon the coming of Rev. T. J. Shipman, D. D., of Roanoke, Va.

I have known Dr. Shipman five years. We worked together in the Valley Baptist Association while I was pastor in East Radford, Va. I have had mothers to tell me that their children's lives were drawn back lovingly from the door of death by Dr. Shipman's prayer!

He has the rare honor of being a great preacher while at the same time one of the best pastors any church ever had. His preaching and pastoral ability are exceeded only by his kindness of heart. In Roanoke, Va., a city of some 35,000 people, Dr. Shipman is loved, respected, honored and revered by all classes of people. Not a family, I dare say, in that city who does not in the hour of sorrow and death prefer Dr. Shipman's presence to any other person this side of Heaven.

Every preacher of every denomination will love Brother Shipman at first sight, and that love will grow with every sight of him ever afterward.

My father-in-law knew his father before Shipman was born and has known the family intimately for 40 years, and he never has seen anybody who was not profuse in their praise of Dr. Shipman. His D. D. was conferred upon him by the greatest college the Lutherans have in the South; and no man ever wore it more modestly or worthily. My hat is off to the Mississippi saint.

M. R. Cooper.

Kennett, Miss.

What Remains to Be Done for Home Missions April 19th.

Twelve days and \$166,000.00, or \$15,000 for each remaining eleven days of the Convention Year must be raised, or Southern Baptists will fail in what they have undertaken for Home Missions this year. There is every reason why we should come to the Convention out of debt. First of all, God has blessed His blessings on the work proportionate to the large things which the Convention authorized. In every department of the Home Board's work there have been signal evidences of divine favor. Hopeful aspects have appeared in some of our difficult situations such as we have not seen in all the years during which the Board has been working at this hard problem of city missions. God has fairly showered His blessings on the new department of evangelism and a thousand souls who, a year ago, were in the darkness of sin are now entering in the Saviour's love. Faithful and efficient work has been done by the negro missionaries—the one bright spot in this problem which is so vexing to all races—and God's blessing has rested upon it. Our Mountain School and Frontier work, as well as the work in Cuba and elsewhere has received blessings as large as the advance which the Convention authorized the Home Board to make. For us to fail to take care of the work when God has already given His blessing is not only failure, but ingratitude. Again, we should not fail because the South has standing face to face with such tremendous problems and making such loud and imperative calls to our churches to furnish in the immediate future the one solvent for these problems. To register failure now will weaken us indefinitely. But, again, for any one of our Boards to run over a debt into the new year is to saddle every other interest fostered by the Convention through that entire year. For the sake of all the work we are doing, therefore, we ought not to carry to the Convention a debt on our Home Mission work. But with the plain figures before you, pastors and leaders in our Zion, you can see that there is great danger that we shall face such a debt at Richmond. And yet this need not be the case. If every pastor in the South—and why should not every pastor?—will press his campaign from pulpit and house to house during the next 11 days and report his collections to his State Treasurer promptly and not later than noon of Tuesday, the 30th, we shall come up with victory and rejoicing. To this we call the brotherhood. Let us say this other word upon the method of the campaign. The pulpit utterances will give information and arouse enthusiasm, but if the day is to be saved, direct personal work must be done in the most courageous and faithful manner. There are men and women in the South who can be induced to give hundreds and thousands of dollars each if faithful pastors go to them personally, pray and plead with them in the name of Christ's great cause. Some will do this. Will you?

B. D. Gray.

Mississippi for Victory.

Only a few days remain until we close our books for this convention year. The night of April 19th must tell the story. I am somewhat uneasy that we will have a debt again this year as we had last year. The debt last year was the first one in nine years, and we are very anxious that it

shall not be repeated this year. In order to make up a possible deficit, I am asking that a number of brethren and sisters will each try to raise and extra \$10. Just give \$1 yourself and one hour of good, prayerful, faithful work, asking nine others to give \$1 each. If we can get several thousands of our people to do this, all will be well. In this last week of the Convention Year we want an advance movement all along the line. Let there be an earnest appeal to God for His help, and then a strong, united pull. We are looking hopefully towards Mississippi. May she send us a large amount by the 30th. Will not you, dear reader, just add a little more to the amount you have given, or propose to give, and send it on at once, so that we can have glorious victory, and come together to Richmond to lay our greater plans for the Lord.

R. J. Willingham.

Richmond, Va., Apr. 19, 1907.

Home Missions Urgent.

Only a few days now remain until the books close. Will not every pastor press Home Missions, and if he has not taken an offering from his church for this object during this past year, do so at once.

We trust that our women's societies will also make an offering if at all practicable and also our Sunday Schools. Let us determine that as the books close on April 30th our offering shall be in the hands of Dr. A. V. Rowe, Winona, Miss., and that Mississippi shall be able to report that she has raised her full \$20,000, and that we can join in the jubilant triumph of victory for Home Missions.

Yours in love and service.

Truly and fraternally,

W. A. McComb.

Revivals in New Orleans.

I promised to add a short statement concerning the conclusion of the revivals in New Orleans. These meetings continued for three weeks at the First, Valence street and St. Charles Avenue Baptist churches.

In many respects this was the most gracious experience of my life in revival work. During the meetings we had four all night prayer meetings and one all day prayer service. These were attended by as many as fifty people lingering all night in prayer. These people did not get sleepy for the hours passed swiftly amid testimony, request and petition, the spiritual fervor being at times intense. I felt at one time especially, like saying, Lord stay thy hand it is enough, I cannot stand any more. It was claimed that the revival spirit was more universal among our Baptist people than had been witnessed before even by the oldest of the church members.

I am not advised as to the number of accessions to the churches. But it was small compared to the intense spiritual revival among the membership of the churches. It was agreed among the workers not to count confession except as they joined with one of the churches. I was at Valence street church for 15 days and during that time 25 joined that church and of that number 20 were for baptism. Among this number were several grown men and women of substantial character.

In these meetings conviction was secure and conversions clear and each one ready and glad to tell what the Lord had done for him.

To Him be praise, honor and glory.

W. A. McComb.

Gloster, Miss.

The Church That Works.

A. J. A.

The church that works is the church that lives,
And the church that lives is the church that gives,
But the church that stands in the deepest distress
Is the church of wealth with no heart to bless.

The church that works is the church that knows,
Where there is need, where there are woes,
But the useless church and the church that fails,
Is the church that's deaf to another's wails.

The church that works is the church that stays
In the paths of duty and is righteous ways,
Although come lapses now and then,
The righteous church will rise again.

The church that works is the church that hears
The groans of the poor with their mighty tears,
With an humble spirit and a courage high—
This church, Christ's church, can never die.

Messengers to Southern Baptist Convention.

The Secretaries of Southern Baptist Convention have sent out a post card as follows:

Present this to the Secretaries Southern Baptist Convention at their office, Jefferson Hotel, as soon after arrival as possible.

Name No.

Postoffice
is hereby certified to be entitled to be enrolled as a member of the Convention for 1907, on the Financial Basis.

Secretary of Missions.

State
To avoid tedious roll call, no names will be enrolled except from this card.

To facilitate the work of the Secretaries and of the Convention I again ask that brethren intending to attend the Convention will forward their names to me that they may be enrolled.

A. V. Rowe.

From Brother Evans.

Dear Record—I ask for space in your valuable paper to write a few lines. I am now at Philadelphia. Will be located here for the balance of the year, or at least until fall. I resigned my work in Simpson county for the purpose of going to the Seminary the 2nd half of the session, but failed to get off. So it is my intention to go this fall, the Lord being my helper.

I ask the prayers of all of the Christian people in my behalf. It is my heart's desire and prayer to God that Israel may be saved, and that I may be instrumental in His hands in helping to bring sinners to Christ.

If any of the Neshoba county brethren need help in summer meeting, I would be glad to assist them, and will answer all letters promptly.

I give the following names, Rev. J. H. Lane, Magnolia; Rev. B. E. Tutton, Whites; Rev. C. D. Potts, Mendenhall; T. C. Bankston, Smith county.

I will also teach vocal music where needed, if I have opportunity. This is a beau-

tiful little town and Bro. Hill is doing a good work here, and I am sure that there are a good many places in the county that have as good openings for the harvest truly is plenteous but the laborers are few.

W. H. Evans.

Hattiesburg.

Bro. T. T. Martin closed a meeting with me last Friday resulting in 36 additions to our church up to the time he left. One-half of these were for baptism. He had large and attentive audiences. He is one of our greatest evangelists.

The Columbia street people have built a splendid pastor's home for their new pastor, Rev. J. N. McMillin. Every Baptist church that has preaching every Sunday night, by all means, to have a pastor's home. Not content with building a home, they have bought a most desirable corner lot on Main and 5th streets where they expect in time to erect a splendid brick meeting house. Thus the work goes encouragingly on.

A splendid double-top tent has been ordered for the Irene Chapel mission work by Bro. O'Brian. When that is put up a church will be organized in it, where they can have preaching, Sunday School, prayer meeting, and any other services they may desire. The tent is secured because it will answer temporarily for a meeting house. Later on they hope to put up a first-class house of worship. The outlook there is bright and Bro. O'Brian is hopeful as he deserves to be.

Our town is still growing at a surprising rate both in the business and residence sections. There are more than 25 residences recently finished or now going up in less than 500 yards of the Gulf and Ship Island Hospital.

Brothers, come to our Pastors' Conference April 22-23. A nice program is gotten out for it. We will entertain all the brethren who will come. If you can come you will be glad to have you send in your name.

Yours in Him,
I. P. Trotter.

Hattiesburg, April 11, 1907.

A Grand Day at Zion Hill.

Last Sunday, April 7, was a great day with us at Zion Hill church. This is a noble little church four miles east of Beauregard. We met at the baptismal waters at 10 o'clock, where we buried one with Christ in baptism. After the baptizing we returned to the church, where the writer preached a sermon from Num. 32:23, to a crowded congregation, after which we took our collection for Foreign Missions, which amounted to \$14.10.

After taking the collection dinner was served, and the way we did eat chicken pie! Then we mingled together, and talked for about one hour, after which we returned to the church, and the writer preached again from Jer. 18:11.

I don't know when we ever had such a congregation of people before, not near all the people could get in the house.

This is my third year with these good people. Surely there is some of the salt of the earth here. Two years ago when I began preaching at Zion Hill she was receiving help from the State Board, but she was able to walk alone, so she tried it, and came out all right. Zion Hill is one of my old home churches, but I don't think that I am without honor there. Its members are al-

ways ready to give me their hearty support, and the success I have had since I went there I lay it at the feet of the members and the grace of God. Since I went there two years ago, we have received into its membership over thirty members, the most of whom were for baptism. To the Lord be all the glory.

Yours in the work

R. R. Jones.

Signs of Promise.

If we could each realize the full value of what we do in this last week before the closing of the year's account in Foreign and Home Missions, how solemnly prayerful and heart searching would our questions as to full duty be in the light of the truth of our God. Could we each, if we knew it would avert a debt on these Boards, deny ourselves the privilege of making a sacrifice and give just a little more than we have already done. If you would do this to avert debt; why not do it for the Master's sake any how? I felt just like sometimes I do in the Convention in confronting an issue and I have said, brethren let's do it. Yes I will be one of the number, now brother, sister, put your shoulders to the wheel for one extra lift. Send it right along and see if we do not move the Boards to better and higher ground, and so move ourselves too.

The week has been a good one in missions. First among the larger gifts came that of Laurel for Foreign Missions and a check for \$232.85 and with it that of Gloster Galilee with a check for Home Missions which puts the figures of that church for this cause \$189.20, and that too in a section of the State where our people have suffered two hard years in succession. Scarcely has the echo of these guns ceased, before Corinth booms with a check for \$669.75 for Foreign Missions and then Hattiesburg Columbia street joins the chorus with \$451.71. Starkville makes the same cause better off by \$300, and the W. M. U. of Meridian first church runs the gamut at \$116.50. Blue Mountain with a great load of \$11,000 to carry says we must find our way in somehow, and so somebody was brave enough to lead off and the result is a check for \$102.25 and a special of \$25 for Colon chapel. Braxton has made a most decided advance over last year as also has Baldwin. I rejoice to record another instance where a pastorless church led by one of the members makes a good showing with a large increase over former records and this time it is Merigold. Lyon responds with \$65.50, an offering well pleasing to our Father.

Union in Rankin county, has nearly rounded a hundred, being less than \$3.00 short, but D. W. Miley is a hard worker and by the time we shall have run the race we will find him close by our side.

Our entire receipts at the close of the week reach \$30,187.47, while at the same date last year we had \$29,153.95. Two Sundays are before us, and in them are tremendous issues. Let us meet them in the fear and love of God and "what thy hand findeth to do, do with thy might."

A. V. Rowe.

On the first Lord's day in April it was our privilege to be present at the dedication of the First Baptist church at Star. Bro. Parker, a ministerial student, at Clinton, is pastor and seems to have the ears and hearts of his people. In company with Mrs. Bailey and two of the boys, we had excellent entertainment in the home of Bro.

Phil Didlake, a former college mate and his good wife who was a college mate of Mrs. Bailey. It was a delightful visit, and we trust not without profit.

Pray for Madison County.

Thank God for the pluck of Madison county prohibitionists. Another local option election is set. The election day is April 27th. Let every reader of the Record pray without ceasing for prohibition success.

But few counties in our State possess more natural advantages than Madison, and few towns are more fortunately situated than Canton, the county seat. Yet, during the past decade of unprecedented prosperity that has swept over our State, that county and town have but little more than held their own. Instead of life and thrift the traveler observes dilapidation both in town and country.

Is not the cause of this traceable largely to the retention of the saloon? A dozen or more years ago many of our towns, in spite of the cry by whiskey men that it would ruin trade, etc., rid themselves of saloons. Among these are Winona, Kosciusko, Brookhaven, Meridian, Newton, Hattiesburg, Jackson and many others that have had marvelous material growth; and I believe the statistics will show that not a single anti-saloon town has failed to share adequately the tide of prosperity that is visiting our State.

On the other hand many of the towns that have furnished protection to the old acetopas show scarcely any sign of growth or business vigor. And among these are Canton, Natchez, Vicksburg and others of our once promising towns that have allowed themselves to be bribed by a few dollars in form of license to be sucked well nigh to death by this poisonous and gluttonous leach called saloons. These towns are like a mother that for filthy lucre would sell a stranger the nourishment from her breast while her child starves in her arms.

Arouse Madison county people! Arouse Canton! Cut loose from that millstone about your neck! Failure this time means a greater setback to you than ever before. The world will conclude that you, like Ephraim of old, are irrevocably joined to your idol and people who care for the souls and morals of themselves and families will not pitch tent among you, while many of those of that class already there will, like Lott of old, leave you to your Sodomitish destruction. T. J. Moore, Prentiss, Miss.

A Good Reply to an Atheist.

Here is a gem of iridescent thought from Dr. Algernon Crapsey. He says that to believe a thing without first investigating and satisfying yourself that it is true is to sin against your intelligence. The old story of the colloquy between the Quaker and the Atheist is recalled by association of ideas. This is the substance of the colloquy:

Atheist—I have never seen anything of your God. I will not believe in what I cannot see.

Quaker—Did thee ever see France? Atheist—No, but I have seen men who have seen it.

Quaker—Did thee ever see thy brains?

Atheist—No.

Quaker—Did thee ever see anybody that had seen thy brains?

Atheist—No.

Quaker—Does thee believe thee has any brains?

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Dr. L. T. Leach

WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Home.

Shelter thrice sweet for those who claim its care—
It's pains and blessings share;
For friend and kinsman, aye a fireside chair.
Bread for dear lips—the lips we love best;
And for the unsought guest,
Or low, or high, a portion with the rest.

Light for the close-drawn circle—cheerful light;
And glimpsed through curtains white,
A beam for those that traversed the dark night.
Love for the heart that none can tempt to warm,
And showered on all who come Laye's overflow of solace: Such is Home.
—Dora Reade Goodale in Harper's Bazar.

Onward and homeward ever,
Battling with dark distress,
Faltering, but yielding never,
Still shall my faint feet press,
Why was no beckoning hand
Sent in my doubt and need?
Why did no true guide stand
Guiding my right indeed?
Why? They will tell me all
When I have reached the gate,
Where, in the shining hall,
Many my coming wait.
—Selected.

Missionary Interest the Result of Knowledge.

The institution of Women's Clubs, a comparatively modern thing, has doubtless been productive of much interest on subjects literary, scientific, and philanthropic. In order to hold an honorable place in one of these clubs a woman must be ready to prepare a paper on any subject assigned her, for the edification of her fellows. The doing of such work creditably requires diligent study, research, the gathering of facts and illustrations. After the work is accomplished, the writer often finds herself interested in a subject of which, before, she knew and cared little, and the research may assist in a still more extended knowledge. So far as regards the production of interest by the study of missionary topics, our societies are fully on a par with the literary clubs, nor are the subjects themselves less interesting than those studied by the clubs. Such books as tell of Adoniram Judson, Carey, Marshman and Ward, Matthew Yates, the three Mrs. Judsons, Henrietta Shuck, Bowen and others, are

more thrilling than novels.

The object to be attained by our missionary societies is a higher, nobler one than that set before the literary club. Mental culture is a great thing for a woman, a thing to be sought after diligently by all legitimate means. But there is something higher than mental culture, which ought to be the ideal of our societies, an ideal suited to all, to the uncultured as well as to the intellectual. Let us seek first, the devotional spirit, nearness to God, and to each other, and then the knowledge of facts concerning our missionaries and their work.

The printed programs and leaflets have in part superseded individual study. Yet these are intended to be suggestive, and may even be set aside, if a more profitable method be found. A reminiscence of a meeting, in the long ago, with one now laboring on heathen shores, or gone to his reward—a letter telling of every-day life and trials in the far-away land may sometimes quicken interest. In one State the ladies are making a special request of foreign missionaries, that they send these simple recitals of daily experience to be read in the meetings. An earnest Christian woman, writing on this subject of mission study, says: "And how may we do this?" you ask. "In just the same way we do the work for our clubs. A certain hour, or hours each week, may be set apart consecrated to this study. I know one busy little woman, whose babies keep her at home every night, on Sunday evenings and Wednesday evenings, the hour her husband is in attendance at the Sunday evening service and prayer meeting, she devotes to the study of missions, following out a regular and systematic course of reading, bearing on that subject biography, history, romance, and letters incidental to the topic under consideration, being included in the course.

The magazines, the new books, and late papers are laid aside for the two evenings, and she declares her mission hour has become as fascinating and alluring as any other line of study or reading.

A Judicial Herschel.

Up in the good old "Hoosier State," there is a judge more to our liking than any other we have heard of in many a day. He is Judge S. R. Artman, of Lebanon, who, like Herschel, who studied the stars and occasionally startled the world with his theories and discourses, has startled the saloon-keepers and lawyers everywhere by announcing a new planet in the firmament of jurisprudence. He has handed down a decision that law-making bodies can no more license a sa-

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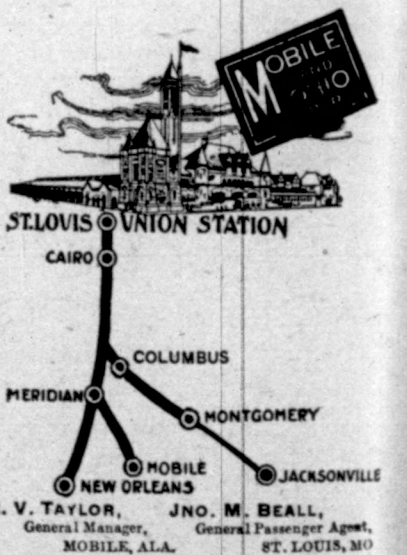
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loon for a price than it can a gambling den or any other public nuisance. Hear his refreshing words:

Is a Menace to Society.

"Can the legislature," his decision says, "legalize the destruction of the public health, the public morals, and the public safety? Can the legislature make law for a price that which is unlawful because it contravenes the fundamental principle of government? Surely not. In the absence of a license the police power of the State regards any business, the inherent character, tendency, and effect of which is to destroy the public health, the public morals, or the public safety, as immoral and unlawful. This is what the cases heretofore cited mean by holding that the right to engage in the sale of intoxicating liquors is not a common law privilege, inherent in the rights of citizenship.

"It is not a right of citizenship because, as the cases hold, its existence is detrimental to society and dangerous to public and private morals and to the peace and good order of society. In summing up, Judge Artman said: 'In view of these holdings, based as they certainly are, upon good reason and sound common sense, it must be held that the State cannot, under the guise of a license, delegate to the saloon business a legal existence, because to hold that it can is to hold that the State may sell and delegate the right to make widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murderers, the right to produce idiots and lunatics, the right to fill orphanages, poorhouses, insane asylums, jails and penitentiaries, and the right to furnish subjects for the gallows.'

Three cheers for Judge Artman!

If the decision stands in Indiana, it will revolutionize the battle against the slowly, but surely, vanishing saloon.

Does It Pay?

By Charles Scanlon.

Does It Pay to license a traffic which lessens the demand for the helpful things of life, which increases their cost and diminishes the ability to pay for them?

Does It Pay to license a traffic which breeds idiots, paupers, criminals, lunatics and epileptics and casts them upon society to be supported by decent, honest, industrious people?

Does It Pay to license a traffic which increases taxes by creating a necessity for jails, penitentiaries, asylums, hospitals, almshouses, orphanages, reformatories, police and criminal courts?

Does It Pay to license a thing which decreases a man's industrial efficiency so that the gov-

ernment reports show that 72 per cent of agriculturists discriminate against him for using it, and that 79 per cent of manufacturers, 88 per cent of tradesmen and 90 per cent of railroad officials do the same thing?

Does It Pay to maintain a national quarantine against criminal and dependent classes from abroad and license 250,000 saloon-keepers to manufacture such products at home?

Does It Pay to support the families of saloon keepers and bar-tenders and pay their rent, taxes and insurance, and buy luxuries for them in order to get a few pennies in revenue and license out of the many dollars which they filch from the pockets of industry?

Does It Pay to employ teachers to teach children the evil effects of alcohol upon the human system and license men to sell a thing which inflames the stomach, hardens the brain tissue, softens and weakens the blood vessels, impoverishes the blood, overworks the heart, retards the elimination of effete matter, dims the eye, dulls the hearing, disorients the throat, lungs, kidneys, liver, nerves, and muscles; the demand for which is wholly artificial and when supplied serves no good purpose?

Does It Pay to call ministers to preach the gospel of love, charity, honesty, purity, forgiveness and redemption, and license other men to engage in a traffic which fosters hate, engenders strife, breeds dishonesty, impurity and destruction?

Does It Pay to send missionaries to the heathen to point out the way of salvation, and from the same port and often in the same vessel send "liquid damnation?"

Does It Pay to build a palace for the brewer, hire servants and buy silks for his wife, and dress your own wife in rags, make her take in washing to support the family and finally send her to the poorhouse and bury her in the potter's field?

Does It Pay to levy a tax to support orphans and widows and license the murder of husbands and fathers? Does it pay to license a thing which is always and everywhere known to be the enemy of everything sacred to God and man? Does it pay to maintain on our coasts 275 Life Saving Stations at a cost of little more than a million and a half, and out of the same pockets and under the same flag maintain Life-destroying Stations at two billions and a half?

Does It Pay to listen to the sophistries and falsehoods of passion, prejudice, ignorance, appetite and greed, and close your ears to the voice of conscience, reason, judgment, suffering, religion and God?

Does It Pay to do that which will blanch the cheeks with fear and make you dumb with terror

when at last you stand in the presence of the Judge of the quick and the dead?

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FORTY-SEVENTH ANNUAL STATEMENT OF THE HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.
JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mortgages, \$5,809,650.00	Policy Reserve \$16,006,708.00
Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies .. 293,545.75	Loans to Policy Holders 1,950,996.14
Other Assets 396,961.21	Reserve to provide for all other Contingencies 1,083,648.98
Total \$19,009,550.82	Total \$19,009,550.82

*Of the Mortgage Loans of the Company 90 per cent is on property located in New York City, 82 per cent is guaranteed as to principal and interest, and all are on a basis not exceeding 60 per cent. of a conservative valuation.

"The HOME LIFE INSURANCE COMPANY did pass through the 'Investigation' with FLYING COLORS"

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Convention Teacher, single copy	10
in order of 5 or more each	80
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5 or more each	4
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Intermediate Quarterly	12
Primary Quarterly	12
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (Weekly)	13
YOUTH'S KIND WORDS (Semi-Monthly)	6
Baptist Boys and Girls (large four-page weekly)	8
Bible Lesson Picture	75
Picture Lesson Card	24
Bible P. U. Quarterly (for young people's meetings), in order of 10, each	6
Superintendent's Quarterly, each page	15

Children's Day Programs for June For the Bible Fund.

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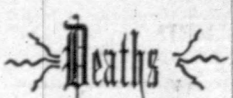
Sunday School Record (simple, complete and accurate), each	\$1.00
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Excellent Maps (see catalogue)	40
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3d Plan.—J. M. Franklin, Price 35c per 100	
Class books, Price per 100, 2 cents each.	
Connection Envelopes, Price 35c per 100	
Superintendent's Quarterly Reports.	
Price, 1 cent each.	
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Membership Cards, 10 cents per 100	
Superintendent's Record, 40 cents each	
Send for prices of Libraries, Song Books, Reward Tickets, and other supplies or sample.	

Baptist Sunday School Board, Nashville, Tennessee.

OPIUM ADD-DRINK

HABITS cured at the PURDY SANITARIUM.

Houston, Texas, by mild, safe, guaranteed methods. No guards or confinement. Read the following statement. Joseph, Waller Co., Texas, Feb. 28, 1907. This is to certify that my name is H. M. Poss, and that I am 65 years old. That I used morphine 26 years, and that I was using 30 grains daily when I went to the PURDY SANITARIUM November 15th, 1906. I remained there five weeks, and three days, returning home December 15th, 1906. No words can describe my feelings of thankfulness and I write this without having been asked to do so by Dr. Purdy or any one else. I want others to go there and be cured. I believe I was led by the Holy Spirit to Dr. Purdy, and I pray that others may receive this great blessing. I will gladly answer all letters. H. M. Poss. Mr. Poss is Confederate Veteran, a member of the Baptist Church, and a gentleman of the old school. Those who can't come to our sanitarium should write for Free Trial Package of Home Treatment. Send booklet and ten request. Dr. Purdy, Suite 25, 614 Fannin St., Houston, Texas.



Deaths

Bro. H. J. VanLandingham.

On Sunday morning, April 7, Bro. H. J. VanLandingham passed peacefully away from his home at West Point. In his death we have lost one of our best men and strongest preachers.

He was born in Tuscaloosa county, Ala., April 16, 1838. In early childhood his parents moved to Winston county in this State where he grew to manhood, was converted and ordained to the ministry. While he was not a full graduate he had a liberal education which he received in the neighborhood schools where he was raised and also from a two years' attendance at Mississippi College.

He was pastor of churches in the country in Winston, Choctaw, Louns, and Noxubee counties, and at Macon, Okolona and West Point. He moved to West Point in 1872 and lived there up to his death.

While he was a strong preacher his strongest point was in his counsel. He was always a safe counsellor and wise in advice.

Another strong point in his life was that he was helpful to young preachers. It was my privilege to be associated with him intimately when I first entered the pastorate. He was helpful to me in advising and counseling me as to the best methods. I with a host of other brethren and friends shall ever cherish his memory for his goodness and worth.

"Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors; and their works do follow them."

M. K. Thornton.

Starkville.

Whereas our Heavenly Father in His wisdom has called from our midst another member of our W. M. Union, Miss Brownie E. Sallis, our beloved treasurer and secretary,

Resolved, that while we bow under this stroke of Providence with profound sorrow and submission, we shall cherish her memory and emulate her many noble Christian virtues.

Resolved that in her death we have lost one of our best members and officers.

Resolved, that we extend to her sorrowing relatives left at home, our sincerest sympathy and Christian love in this their great loss.

Resolved, that a copy of these resolutions be entered upon our minutes and a copy be sent to The Baptist Record for publication.

Mary Y. Cole,
Mrs. T. R. Paden,
Annie Meek.

In Memoriam

Whereas God in His wisdom has called from our midst our beloved member and sister, Miss M. E. Ray Allen,

Resolved that we, the W. M. Union of Sallis, have lost an efficient member.

Resolved that we cherish her memory and strive to emulate her many noble qualities.

Resolved that as a Union we extend our heartfelt sympathy and Christian love to her bereaved family.

Resolved that a copy of these resolutions be inscribed upon the minutes and a copy be sent to the Baptist Record for publication.

Mary Y. Cole,
Annie Meek,
Mrs. T. R. Paden.

Little Frankie.

Little Frankie Presley fell asleep Friday Apr. 12, 1907. She was the youngest child of one of our deacons, Brother J. F. Presley. Frankie, indeed, was a little jewel, so bright, so cheerful and so lovable. It is sad to think that her place is empty. Though she is gone, the memory of her sweet life, enshrined in our hearts, will make green the years to come, and give us assurance that she has gained a home far beyond this vale of tears, where flowers never fade and pain and death are forever strangers, where we can meet her once again. Sleep on little jewel. You are in your casket now, but the day will come when the angel of the resurrection shall with magic finger touch your bier and you shall shine resplendently to God's eternal glory. With resignation and assurance, then, let us say, in the words of another:

"A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
Which never can be filled.

God in His wisdom has recalled
The boon His love had given,
And though the body slumbers here
The soul is safe in Heaven."

R. L. Spores.

Lumberton, Miss.



Marriages

At the Kearney hotel, Yazoo City, Miss., April 14, 1907, at 12:15 o'clock, Mr. G. C. Preston and Miss Josephine Nolan were married, the writer officiating. Many blessings for them.

J. B. Quin.

Williams—Cansey, married at the bride's home in Gillsburg, Sunday, 4 p. m., April 14, James S. Williams to Mrs. Lella S. Cansey, the writer officiating.
Joseph Jacob.

Mica Axle Grease

lengthens the life of the wagon—saves horsepower, time and temper. Best lubricant in the world—contains powdered mica which forms a smooth, hard coating on axle, and reduces friction. If you want your outfit to last and earn money while it lasts—grease the axles with Mica Axle Grease.

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does not make you sick otherwise inconvenient; you; cures the worst cold QUICK!

GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it. Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cold; and you need PORTER'S CA-TARRH-O.

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material that which is discharged from the nose. These offensive mucous discharges are quickly relieved by PORTER'S CA-TARRH-O.

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. See facts; send stamps if not kept by your dealer. PORTER MEDICINE CO., Paris, Tenn.

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Three score years ago, history recorded the production of the first plated silverware—

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Knives, forks, spoons, etc., thus marked are the original brand—solid silver their only rival.

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HICKS' CAPUDINE (LIQUID) Quickly Cures all pains, headache, backache, neuralgia, and nervous exhaustion, brain fag, etc. At all Drugists, 10c, 25c and 50c. TRY A TEN CENT BOTTLE

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By selling seven 5c boxes "Meritt" Cold Tablets 30 days allowed to return money and get new box. Address "Meritt" Medicine Co. Room 50, Cincinnati, Ohio.

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Nadinola The Complexion Beautifier is endorsed by thousands of grateful ladies, and guaranteed to remove all facial discolorations and restore the beauty of youth. The worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail. Prepared by SATURNAL TOILET CO., Paris, Tenn.

"SOUL SONGS,"

The Great Hymn and Song Book for Baptist Churches, Sunday Schools, etc. Write THE SINGING EVANGELISTS' MUSIC CO., Chattanooga, Tenn., or Waco, Texas.

Carlos & Martin real estate agents, Mont Eagle, Tenn. Any one wishing to purchase lot or land out the Assembly grounds or to rent lots outside grounds, will please correspond with them.

WANTED—Person to travel and collect in home territory; weekly salary of \$1072 per year and expenses. Address, Joseph Alexander, Jackson, Miss.

SONGLAND MELODIES.

By H. N. Lincoln is the most successful southern song book. Latest edition 520 songs, all the best in their line. Price 50 cents a copy, \$5.75 a dozen. Orders are pouring in from many Baptist churches for this book.

SONGLAND COMPANY, Dallas, Tex. Send for catalog of 20 different song books.

Tetterine

cures all forms of skin disease and makes you feel like a different person. No more itching and scratching. No more doctor's bill and bottles of medicine. C. I. D. Cawthorne, M.D., Andalusia, Ala. says: "I have fully tested the curative qualities of Tetterine upon several cases of eczema of stubborn character and long standing with perfect success. I candidly believe that it will cure any case of eczema if properly applied." Get from your druggist or send 50c to J. T. Shupert, Savannah, Ga.

Gaining in Popularity Daily. Prominent Druggist says: "Hughes' Tonic is given more satisfaction than any other chills tonic we have sold." Sold by Druggists—10c. and \$1.00 bottles.

PREPARED BY Robinson-Patterson Co., (Inc.) Louisville,

Kingman Disc Harrows, Disc Cultivators and plows are the best improved on the market, Brown Bros.

Immense Crowds Attend Final Services on Sunday.

The religious interest aroused in this part of the country by the series of revival meetings at the Baptist church conducted by Evangelist Otto Bamber reached its climax Sunday at the closing meetings. Three services were held at the court house, and at each of them the attendance taxed the building far beyond its capacity. The afternoon trains brought scores from other points, while teams were hitched about the fence almost as thick as they could stand. Each service bore fruits of victory for the Master, and as a result of the meeting more than 50 persons have associated themselves with the churches of the town. This, however, does not measure the good results of the meeting. Numerous others have been moved to inquire of themselves after the manner of their lives and upon them has settled the conviction that it was their duty to change. The truths uttered by the evangelist were as seed sown in good soil, and the helpfulness of the meeting cannot be over-estimated.

The ordinance of baptism was administered at the Baptist church at 3:30 Monday afternoon, and a mighty shout of triumph attended the ceremony. Seventeen were immersed into "the newness of life," and it was the fervent hope of every heart in the vast throng present that their future lives would be in sweet consonance with their profession. As a result of the meeting shown by the registers of the church, 34 were added to the Baptist church, the remainder going to the Methodist. Throughout the meeting the different sects of the town worked in perfect accord.

The meeting was of vast benefit to the town and \$350 were subscribed by our citizens and given to Evangelist Bamber and Singer Reynolds as a slight expression of appreciation for services. This was formally presented to them at the close of the meeting Sunday night, Judge Harris very eloquently expressing the appreciation of our people for the great work that they had done. The evangelist and singer left on the evening train for Shelby where they remained until yesterday, when they began a series of meetings at Shaw. At the close of the meeting there they will help at other points in the delta, and then on to Vicksburg, Natchez and other towns in south Mississippi.

To Drive out Malaria and Build up the System

Take the Old Standard Groves' Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simple. Quinine drives out the malaria and the iron builds up the system. Sold by all dealers for 25 years. Price 60 cents.

Non-alcoholic Sarsaparilla

If you think you need a tonic, ask your doctor. If you think you need something for your blood, ask your doctor. If you think you would like to try Ayer's non-alcoholic Sarsaparilla, ask your doctor. We publish the formulae of J. C. Ayer & Co., of all our preparations. Lowell, Mass.

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New Buildings to Cost

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treatment a complete trial; and if you should wish to continue, it will cost you only about 15 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharges and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 232 - - - Notre Dame, Ind., U. S. A.

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Kingman cotton planter is the best on the market. We refer you to Dr. J. R. Carter at Baptist Orphanage, Sold by Brown Bros.

The Home.

To Day.

We shall do much in the years to come; But what have we done today? We shall have our gold in a prince's hand; But what did we give today? We shall lift the heart and dry the tear; We shall plant hope in the place of fear; We shall speak the words of love and ease; But what did we speak today? We shall be glad in the after-while; But what have we been today? We shall bring each lonely life a smile; But what have we brought today? We shall give truth a grander birth; We shall feed the hungry of earth; But this is the thing our heart must ask: "What have we done today?" The night has a thousand eyes, the day but one; The light of the whole world dies When love is done!

No Pangs in Starving.

Novelists write a lot of nonsense about the pangs of hunger and the extreme suffering that accompanies starvation. It is all poppycock. A healthy person, with a normal appetite, after missing two or three meals, is as hungry as he ever gets. After while there is a sense of weakness that grows on one, and this increases with the days. Then there comes a desire for a great deal of sleep, a sort of lassitude that is not unpleasant, and this desire becomes more pronounced as the weakness grows. The end is always in sleep. There is no peeping awake until the hour of death.—The Outlook Magazine.

The Worst Duel on Record.

It is amazing to what lengths the human passions may go. As an instance of this the most terrible duel fought at any time in Paris was one between Colonel D., an old Bonaparte officer, and M. G. of the Gardes du Corps, a mere youth, but of herculean strength. The two men were so angry at each other that, at their request, they then lashed together as to leave their right arms free, and were armed with short knives, placed in a hackney coach and driven at a tearing gallop around the Place de la Concorde. They were taken out of

the coach both dead. The colonel had eighteen stabs, the youth only four, but one of these had pierced his heart.

Worth and Pretension.

Remember aye the ocean deeps are mute, The shallows roar.—Schiller.

We are a nation of spendthrifts. We are a wasteful people. We are an extravagant people. Life insurance teaches one of the most important lessons of mankind—the lesson of thrift.—Dr. Ira Remson, President Johns Hopkins University.

Guarding It.

Employer—"Procrastination is the thief of time." Clerk—"Yes sir; that's why I watch the clock."—N. Y. Sun.

Two Masters.

Clerk—"Sir, I have come to inform you that I am going to be married." Employer—"Young man, have you never heard the old saying: 'No man can serve two masters?'"—Detroit Free Press.

Try to be content with your lot even if it isn't a corner lot.—Chicago Daily News.

Few young men ever think of matrimony. The most they do is to think of getting married.—Somerville Journal.

"If my mother could rise in the dead of night and pray for my recovery from sickness, my life must be worth something. I then and there resolved to prove myself worthy of my mother's prayers."—Garfield on hearing his mother praying for him late at night while he lay sick in an adjoining room.

"There is none In all this cold and hollow world, No fount of deep, strong, breathless love, Save that within a mother's heart."

Following Instructions.

She was a little girl and very polite. It was the first time she had been on a visit alone, and she had been carefully instructed how to behave.

"If they ask you to dine with them," papa had said, "you must say 'No, thank you; I have already dined.'"

It turned out just as papa had anticipated.

"Come along, Majorie," said her little friend's father. "You must have a bite with us."

"No, thank you," said the little girl, with dignity. "I have already bitten."—The Classmate.

WITH POTASH



WITHOUT POTASH



These illustrations show the variations in size between a strong, vigorous cotton plant—the result of fertilization with

Potash

and plants unfertilized and in consequence suffering from Cotton Blight. This and other interesting experiments are described in our books, "Cotton Culture" and "Profitable Farming"—free to any one interested. Written by experts, and full of valuable suggestions which, followed out, will insure better and bigger crops and larger profits. Write for them to-day.

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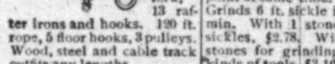
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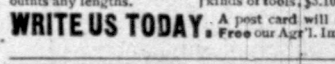
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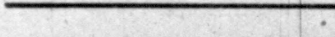
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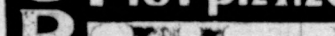
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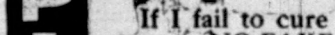
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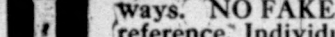
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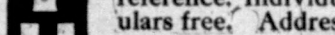
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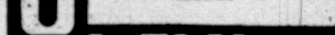
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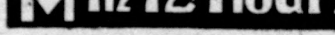
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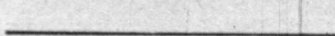
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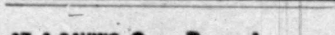
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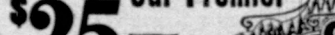
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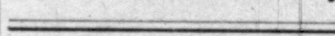
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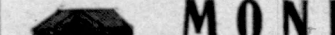
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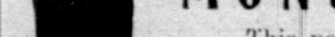
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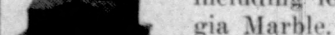
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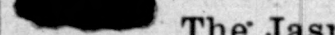
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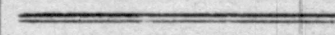
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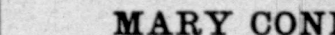
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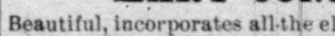
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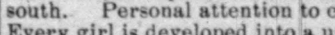
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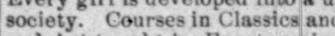
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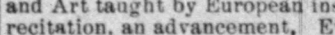
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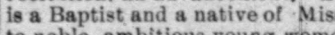
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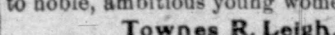
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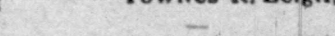
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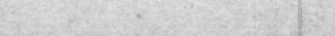
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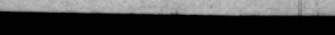
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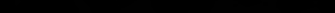
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something that he ought not, and if I tell him of it, even though he becomes offended, I have done my duty toward God. Now then can you not see plainly that I am my brother's keeper and that God will hold me partly responsible for him? I tell him not of his wrong. This responsibility is a great one, so help me God to live an exemplary life and not only to teach my brother by example but by precept also. Amen.

There are four distinctive lessons taught in this one little verse: (1) God gives the guilty an opportunity to confess their sins as shown by the question: "Where is Abel thy brother?" (2) That the guilty think God can be deceived as shown by Cain's reply, "I know not." (3) God can not be deceived as shown by His pronouncing Cain's curse upon him, and (4) God holds us responsible for our brother.

Our Missionaries.

I have recently been on the field of two missionaries and want to say a word of appreciation for their work. The 5th Sunday in March was spent with Bro. R. J. O'Bryant in Sumrall. I had been there before the church was built, more than a year before. I found as little interest at the time as I have ever found. On my recent visit I was delighted to find a live Sunday School led by Bro. Brooks, a congregation sympathetic and responsive to the preacher's message. They have a neat church minus the tower when the storm blew down.

The outlook for the future is full of hope. Bro. O'Bryant and his good wife have wrought valiantly. This is a splendid vindication of the need of State mission work.

From there I went to Gulfport

to aid Bro. Tinsley in a meeting with his north Gulfport mission church. The church has a most hopeful future. The work has been difficult, and is yet, but the hardest, I think, is past. Bro. Finley has done a work on this field that has required faith, and untiring effort. I am thankful for somebody that can and will do such work. He has had to his help a few faithful co-workers. During my stay there my home was with Mr. and Mrs. J. O. Rhodès, both of whom were my former pupils. It was a rare pleasure to be with these friends of former days, to know their bright and hopeful boys and girls. It is refreshing to see how much these good people are doing to build up the cause of Christ in their community. And they have some noble co-workers. We trust the meeting did an abiding work for the Lord.

J. P. Williams.

A Word of Commendation.

About three months ago the Bogue Chitto church ordained Bro. A. A. Walker to the ministry, and as I have opportunity of knowing this brother, I desire to commend him to the brethren at large.

While Bro. Walker has no pastoral charge, yet he has preached almost every Sunday since his ordination. It was my privilege and pleasure to hear him on last 5th Sunday at a school house out in the interior. He preached twice on Sunday and also held a service there on Saturday night preceding. He told the story of Christ's matchless love in a simple, tender and affectionate way, and I believe that God blessed and honored His truth in these services. At the close of the service Sunday afternoon quite a number came forward for prayer,

some of whom had not manifested any interest in spiritual things in a number of years.

Bro. Walker is in the work with all his soul. He is an earnest, consecrated preacher and I believe he will be greatly used of God to His glory. He would be glad to do some evangelistic work during the summer, and I desire to most heartily recommend him to any who may need assistance in protracted meeting work.

Fraternally,
T. J. Barksdale.

Smithdale, Miss.

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